S Sakata FO43
M of Lake Leopold II. Yaelima
101 The Bobaie [Baye] are the northern neighbors of the Basakata
131 in the Isoko-Tolo region.

The Balesa [Lesa] -- Batete -- occupy the left bank of the Lukenie between Bokoro and Pobombo.

The Ipanga and the Batitu or Atshitu, inhabit the Oshwe sector both north and south of the Lukenie. The region occupied by the Bokala lies farther east, between the Lodima and Bumbuli.

The Yaelima are found from east of Bumbuli to the Dekese sector and up to Dengese country.

A few Bashilele [Lele] groups are settled at the confluence of the Kasai and Sankuru. Their territory extends far to the south between the Kasai and the Loanga.

The Bankutshu [Wankutshu], also called Basongo-Meno [Songomeno], live on the left bank of the Sankuru up to the sector of Bena-Dibele and Kole. [Ed. the text from here to mid-page 14 is not translated,]

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● [142]
[291]

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Fig. 4. Bankutshu.

[14] During our stay in the village of Chief Pokei, Baboma tribe, one of the dignitaries died. This death gave rise to an important mourning ceremony, as required by custom. The whole gunpowder supply of the deceased had been used to announce his death to the neighboring villages. Sorrow was expressed in the noisiest and most unexpected ways. The sobs of the women, the cries of despair of the relatives, and the plaintive chanting of the official female mourners mingled with the roll of the drums and the guttural and incoherent cries of the men, who kept drinking in order to express their sorrow more convincingly. All this display is an act. The screams and cries of grief are duties and are all feigned. [15] The Banfumungu cry over the death of a neighbor in the same way as they go hunting; the women mourn and cry just as they prepare food. All this is done as another job, because it is customary, because it is obligatory.

764 At the village of Tik-ke-Tik in Yaelima territory, we witnessed a similar scene following the death of a young man.

At nightfall his body was wrapped in mats or rattan splints, solidly plaited, tied up, and completely sealed. At dawn the [482] mortuary bundle, attached to a strong branch, was lifted by two men. Instead of taking the village lane, they carried the corpse behind the hut and then through the bush. A few men walking Indian file made up the procession, at the end of which was the

Fig. 12. Mother and Child, Bankutshu Tribe.

mother of the deceased in mourning costume. The path they followed was quite irregular. Largely avoiding the trodden paths, the bearers often retraced their steps and took almost two hours to reach the cemetery, four kilometers from the village.

764 On the way back, the natives explained to me that the numer-
764 ous turns and the walk through untrodden bush were meant to lead astray the evil spirit who had entered the village and killed the

302 fashioning most of the statuettes, figurines and bowls that we
532 possess from this region, which are so remarkably decorated. Moreover, we find these same forms among the Babuba and Bashilele, up to the region of the Bankutshu of Bena Dibele-Kole. These various tribes have also reproduced in their sculpture the designs of the shaved parts of the head, which are so uniform and so characteristic. In this respect these various tribes are related, and their ethnic affinity seems very clear. Despite their present remoteness from each other and the absence of all tribal intercourse, their ethnic kinship is clearly shown in the mementos they

Fig. 100. Hairdos and Tattoos of Lake Leopold II.

have preserved of the ancestral culture.

302 These various observations permit us to divide the peoples
161 into three very distinct groups.

1) The Bateke-Banfumu group, with its chignon hairdo over the nape of the neck and the rest of the head shaved or with the hair cut short.

2) The group including the Ipanga and the eastern peoples, with their hairdo of two braids passing behind the ears and under the chin and the upright roll on top of the head. [179]

3) The group including the tribes of Lake Leopold II and the lower Lukenie up to the Ipanga region, where having the hair arranged in tiny braids predominates.

The love of finery is more or less developed among all the
301 peoples of the Kasai-Lake Leopold II-Lukenie region. Ornaments

The first one includes the Bateke-Banfumu-Baboma, among whom ornaments are relatively rare for the women as well as for the men. 301 171

The second one encompasses all the peoples in the region of Lake Leopold II and the lower Lukenie and is characterized by the solid brass necklace worn by the women and the ornaments trimmed with cowries and the brass plaques worn by the dignitaries and chiefs.

The third one includes the Ipanga and the Batitu, with the

142 516 855

Fig. 107. A Group of Batitu Children.

belt ornamented with brass beads, rings on the fingers and toes, and solid brass rings worn above the ankles, all of which are peculiar to the women.

The fourth group is characterized by the sheath of brass rings covering the arm from wrist to elbow and worn as much by the men as by the women of the Bokala-Yaelima.

The fifth group includes the Bena Dibele-Kole region, where imported ornaments have replaced the primitive ones.

[186]

In addition to all these adornments used regularly in common, everyday life, the native also has ornaments reserved for show and ceremony. 301

304 832 [111 291] personal vanity, and to excite the male. At the present time only the latter reason accounts for the practice in the region where our influence has been effective. The introduction of European fabrics, the expansion of the economy and the progress of civilization have led the women to clothe themselves and to hide and screen a large part of the body from indiscreet glances. [189] The small primitive loincloth has given way to a toga of variable length, which hides from the public eye that part [Fig. 112 appears here] of the body which is covered with tattoos. In

[291 301 304 142]

Fig. 115. Elegant Lady of the Bokala-Yaelima Region. Tattoos, Bracelets, and Necklaces.

such cases, the woman can no longer display her tattoos for the sake of vanity. [Figs. 113 and 114 appear here] If, despite this, some of them continue to have themselves tattooed just like the old matrons, it is because they hope to attract a man, to please him, and to be able to participate sooner in the pleasures of intimate life. When questioned on this subject, the natives are very definite. The men maintain that the raised tattoos [190] on

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1. Macs--149 E-5 (1913-1914) 1924 FO32 Mongo FO32
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We have seen earlier that among the Bateke, Banfumungu, and Baboma, the man's characteristic tattoo consists of lines scratched on the face, while that of the woman consists of small dots in relief, juxtaposed in parallel lines, more or less horizontal, covering the body from the pit of the stomach to the lower abdomen. This same design [192] is found among the women of all the riparian peoples of Lake Leopold II and among the tribes of the Lukenie up to the Bumbuli sector. It must be noted, however, that in this last region the relief is less clear and less pronounced.

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[142]

Fig. 116. Tattooing among the Women of Lake Leopold II and the Lower Lukenie.

Moreover, as a general rule, the relief gradually decreases as one goes farther from the lake. In this respect, then, all these peoples seem to belong to the same ethnic group, and it is probable that this characteristic tattooing is one of the traits of the ancestral civilization, retained until the present time by all

1: Maes--151 E-5 (1913-1914) 1924 FO32 Mongo FO32
Yaelima

bent running from the top of the breastbone to the navel. To the 304
left and right of this main line we see a double row of small
oblique lines separated from each other by a space from one to
three centimeters wide. The facial tatto consists of a double or
triple row of oblique lines, arranged in such a way that they look
like palm leaves, and a small crest formed by short, curved in-
cisions at the root of the nose. According to a photograph sent by
Mr. Timmermans, this same type of tattoo is also found among

[622
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Fig. 118. Inunu, the Young and Excellently Endowed Batitu Chief of the Oshwe Region.

the Yaelima. We ought to note in this connection that in the course of our journey [194] through this region we did not observe this anywhere, despite numerous investigations. We therefore believe that an error was made in transmitting the information. The persons involved were probably Ipanga-Batitu who happened to be in the Yaelima region.

1: Maes--157 E-5 (1913-1914) 1924 FO32 Mongo FO32
Yaelima

304 171 we made of the many figures we saw in this region showed us that the variations are so numerous, so diverse, and so closely intertwined that it is totally impossible to use this as a basis for determining ethnic sectors with clearly-defined characteristics.

304 17 833 Finally, if we consider only those tattoo figures to which

[307] [142]

Fig. 124. Yaelima Headdress and Tattooing. Typical Longomo or Dignitary.

we attributed, if not a familial origin, at least a familial nature [200] (incitement to sexual relations), we see that throughout the region this type of tattoo is peculiar to women.

From Leopoldville to the confines of Batitu territory and even among some Bokala women, this tattoo consists (where it still exists) of a number of small, aligned dots, just like the ornamental tattoos.

Among the Ipanga-Batitu, these figures sometimes embellish the arms and part of the back, while among the other tribes they are less elaborate.

304 171 833 In the region of the Yaelima, Dengese, and some of the Bokala, this tattoo consists of a series of broken, concentric lines with the pubic region as the main center.

We do not know if this tattoo is also worn by the Basongo-Meno and Bankutshu women, but this seems probable to us. We can, however, assert that among those peoples this tattoo does not extend to the upper thighs, except for one or two lines of small incised dots running parallel to the fold of the groin.

[142] [307]

Fig. 125. Yaelima Tattoing and Headdress Adorned with Peanuts Smeared with Ngula.

The incisions for ornamental and sexual tattoos are usually made by women, although a man sometimes takes over this task.

304 The operation is carried out at very irregular intervals and at practically any [201] time of life. Moreover, it requires several sittings, usually spaced from 10 to 15 days apart.

The tattooing knife, which is also used for depilation, consists of a small, broad iron blade with a curved, very sharp cutting edge.